Some Fruits of Solitude,

IN

REFLECTIONS

AND

MAXIMS

Relating to the

CONDUCT

OF

Human Life.

The Fourth Edition, with Additions.

LONDON:

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THE
PRINCIPLES
OF
CHRISTIANITY
EXPLAINED;
OR,
Teaching the
CONDUCT
OF
Human Life.

LONDON:
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The PREFACE.

Reader,

THIS Enchiridion, *I present thee with, is the Fruit of* Solitude: *A School few care to learn in, tho' none instructs us better. Some Parts of it are the* Result *of serious* Reflection; *Others the* Flashings *of* Lucid *Intervals; writ for private Satisfaction, and now publisht for an* Help

to Human Conduct.

The Author bleſſeth God for his Retirement, and kiſſes that gentle Hand which led him into it: For tho' it ſhould prove barren to the World, it can never do ſo to him.

He has now had ſome Time he could call his own; a Property he was never ſo much Maſter of before: In which he has taken a View of himſelf and the World; and obſerved wherein he hath hit and miſt the Mark;

what

what might have been done, what mended, and what avoided: Together with the **Omissions** *and* **Excesses** *of others, as well* **Societies** *and* **Governments,** *as private Families, and Persons. And he verily thinks, were he to live over his Life again, he could, with God's Grace, serve Him, his Neighbour and Himself,* **better** *than he hath done, and have Seven Years of his Time to spare. And yet perhaps he hath*

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not been the Worſt *or the* Idleſt *Man in the World; nor is he the* Oldeſt. *And this is the rather ſaid, that it might quicken, thee, Reader, to loſe none of the Time that is yet thine.*

There is nothing of which we are ſo laviſh *as of Time, and about which we ought to be more* ſolicitous: *Without it we can do nothing in this World.* Time *is what we* want moſt, *but what, alas! we* uſe worſt; *and for which God will certainly*

moſt

most strictly reckon with us, when Time shall be no more.

It is of that Moment to us in reference to both Worlds, that I can hardly wish any Man better, than that he would seriously consider what he does with his Time: how *and* to what Ends *he employs it; and what Returns he makes to God, his Neighbour and Himself for it. Will he ne'er have a* Leger *for this?*

To come but once *into the World, and* Trifle

away our true Enjoyment of it, and of our ſelves in it, is lamentable indeed. This one Reflection would yield a thinking Perſon great Inſtruction. And ſince nothing below Man can ſo Think; Man, in being Thoughtleſs, muſt needs fall below himſelf: And that, to be ſure, ſuch do, as are unconcern'd in the uſe of their moſt precious Time. This is but too evident, if we will allow our ſelves to conſider, that there's hard-

ly

ly any thing we take by the Right End, or improve to its just Advantage.

We understand little of the Works of God, either in Nature *or* Grace. *We pursue* false *Knowledge, and* mistake *Education extreamly. We are* violent *in our Affections,* Confused *and* Immethodical *in our whole Life; making that a* Burthen *which was given for a Blessing; and of little Comfort to our selves or others: Misapprehending*

hending the true Notion *of Happineſs, and ſo miſſing of the* Right Uſe *of Life and* Way *of happy Living. And till we are perſuaded to* ſtop, *and* ſtep a little aſide, *out of the* noiſy Crowd *and* Incumbering Hurry *of the World, and* calmly *take a Proſpect of things, it will be impoſſible we ſhould be able to make a right Judgment of our ſelves, or know our own* Miſery. *But after we have made the*

the juſt Reckonings which Retirement *will help us to, we ſhall begin to think the World in great meaſure* Mad, *and that we have been in a ſort of* Bedlam *all this while.*

Reader, *whether Young or Old, think it not* too ſoon *or* too late *to turn over the* Leaves *of thy paſt Life: And be ſure* to fold down *where any Paſſage of it may affect thee; And beſtow thy* Remainder *of time, to correct thoſe Faults in thy*

thy future Conduct; be it in relation to this or the next Life. What thou wouldst do, if what thou hast done were to do again, be sure to do *as long as thou livest, upon the like Occasions.*

Our Resolutions *seem to be* vigorous, *as often as we* reflect *upon our past Errors. But, alas, they are apt to be* flat *upon fresh Temptations to the same Things.*

The Author does not pretend to deliver thee an

Exact

Exact *Piece*; *his Buſineſs being not Vanity, but* Charity. *'Tis Miſcellaneous in the Matter of it, and by no means Artificial in the Compoſure. But it contains* Hints, *that may ſerve thee for* Texts *to preach to thy ſelf upon; and which comprehend much of the* Courſe of Human Life: *Since whether thou art* Parent, *or* Child; Prince, *or* Subject; Maſter, *or* Servant; Single, *or* Married; Pub-

Publick, *or* Private; Mean, *or* Honourable; Rich, *or* Poor; Prosperous, *or* Improsperous; *in* Peace, *or* Controversy; *in* Business, *or* Solitude: *Whatever be thy Inclination, or Aversion; Practice, or Duty; thou wilt find something not unsuitably said for thy Direction and Advantage. Accept and Improve what deserves thy notice. The rest excuse, and place to account of good* Will *to thee and the whole Creation of God.*

RE-

REFLECTIONS AND MAXIMS.

Ignorance.

1. IT is admirable to consider how many *Millions* of People come into, and go out of the World, ignorant of *themselves*, and of the *World* they have lived in.

2. If one went to see *Windsor-Castle*, or *Hampton-Court*, would it not be strange if one

one did not observe and remember the Situation, the Building, the Gardens, Fountains, *&c.* that make up the beauty and pleasure of such a Seat? And yet few People know *themselves*; no, not their own *Bodies*, the Houses of their Minds, the *most curious* Structure of the World; a *living walking* Tabernacle; nor the *World* out of which it was made, and of which it is fed; which would be so much our Benefit, as well as our Pleasure, to know.

3. The *World* is certainly a great and stately *Volume* of natural Things; but how very few Leaves of it do we seriously turn over! This ought to be the *Subject* of the Edu-

Education of our *Youth*, who, at Twenty, when they ſhould be fit for Buſineſs, know not any thing of it.

Education.

4. We are in Pain to make them Scholars, but not *Men!* To talk, rather than to know; which is true *Canting*.

5. The firſt thing obvious to Children is what is *ſenſible*; and that we make no Part of their Rudiments.

6. We preſs their Memory too ſoon, and puzle, ſtrain and load them with Words and Rules; to know *Grammar* and *Rhetorick*, and a ſtrange Tongue or two, that it is ten to one may never be uſeful to them; Leaving their

na-

natural *Genius* to *Mechanical* and *Physical* Knowledg uncultivated and neglected; which were of exceeding Use and Pleasure to them through the whole Course of their Life.

7. To be sure, Languages are not to be despised or neglected. But things are to be preferred.

8. Children had rather be making of *Tools* and *Instruments* of Play; *Shaping*, *Drawing*, *Framing* and *Building*, &c. than getting some Rules of Propriety of Speech by Heart: And those also would follow with more Judgment, and less Trouble and Time.

9. It were happy if we studied Nature more in natural things; and acted according

ding to Nature; whose Rules are *few*, *plain* and *most reasonable*.

10. Let us begin where she begins, go her Pace, and close always where she ends, and we cannot miss of being good *Naturalists*.

11. The Creation would not be longer a Riddle to us: The *Heavens*, *Earth* and *Waters*, with their respective, various and numerous Inhabitants; their Productions, Natures, Seasons, Simpathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an *eternal Wisdom*, *Power*, *Majesty* and *Goodness*, very *conspicuous* to us, through those sensible and

and passing Forms: The World wearing the *Mark* of its Maker, whose Stamp is every where *visible*, and the *Characters* very *legible* to the Children of Wisdom.

12. It is pity Books have not been composed for *Youth*, by some curious and careful *Naturalists* and *Mechanicks*, in the Latin Tongue, to be used in Schools, that they might learn Things with Words: Things *obvious* and *familiar* to them, and which would make the Tongue easier to be attained by them.

13. Many able *Gardiners* and *Husbandmen* are yet ignorant of the *Reason* of their Calling; as most *Artificers* are of the Reason of their own

own Rules that govern their excellent Workmanship. But a Naturalist and a Mechanick of this Sort, is *Master* of the Reason of both, and might be of the Practice too, if his Industry kept pace with his Speculation; which were very commendable; and without which he cannot be said to be a *compleat* Naturalist or Mechanick.

14. Finally, if Man be the *Index* or *Epitomy* of the World, as Philosophers tell us, we have only to read our selves well to be learned in it. But because there is nothing we less regard than the *Characters* of that *Power* that made us, and can best tell us what we are and should be,

we

we are even Strangers to our own *Genius*. The *Glass* in which we should see that true instructing and agreeable Variety, which is to be observed in Nature.

Pride.

15. And yet we are very apt to be *full* of our selves, instead of *Him* that made what we so much value; and, but for whom we can have no Reason to value our selves. For we have nothing that we can call our own; no, not our selves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our selves, and the rest of this great *Farm*, the World that we live upon.

16. Man

16. Man is become a ſtrange *Contradiction* to himſelf; but it is of himſelf; not being by Conſtitution but *Corruption* ſuch.

17. He would have others obey him, even his own kind; but he will not obey God, that is ſo much above him, and who made him.

18. He will loſe none of his Authority; no, not bate an Ace of it: He is humorous to his Wife, he beats his Children, is angry with his Servants, ſtrict with his Neighbours, revenges all Affronts to Extremity; but, alas, forgets all the while that *he is the Man*; and is more in *Arrear* to God, that is ſo very patient with him,

than they are to him with whom he is so strict and impatient.

19. He is curious to *wash*, *dress* and *perfume* his Body, but *careless* of his Soul. The one shall have many Hours, the other not so many Minutes. This shall have 3 or 4 new Suits in a Year, but that must wear its *old Cloths* still.

20. If he be to receive or see a great Man, how nice and anxious is he that all things be in order? And with what Respect and Address does he approach and make his Court? But to God, how *dry* and *formal* and *constrained* in his Devotion?

21. In his Prayers he ſays, *Thy Will be done*: But means his own: At leaſt acts ſo.

22. It is too frequent to begin with God and end with the *World*. But He is the good Man's *Beginning* and *End*; his *Alpha* and *Omega*.

Luxury.

23. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink ſmall, pall'd Liquor; we muſt have the beſt, and the beſt cook'd for our Bodies, while our Souls feed on *empty* or *corrupted* Things.

24. In ſhort, Man is *ſpending* all upon a *bare* Houſe, and hath little or no Furniture within to recommend it;

which is preferring the Cabinet before the Jewel, a Leaſe of ſeven Years before an Inheritance. So *abſurd* a thing is Man, after all his proud Pretences to Wit and Underſtanding.

Inconſideration.

25. The Want of due Conſideration is the Cauſe of all the Unhappineſs Man brings upon himſelf. For his ſecond Thoughts rarely agree with his firſt, which paſs not without a conſiderable Retrenchment or Correction. And yet that ſenſible Warning is, too frequently, not Precaution enough for his future Conduct.

26. Well may we ſay our Infelicity is of our ſelves; ſince there

there is nothing we do that we ſhould not do, *but we know it, and yet do it.*

Diſappointments and Reſignation.

27. For *Diſappointments*, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our *own* Fault, if they prove not our Advantage.

28. To repine at them does not mend the Matter: It is only to *grumble* at our Creator. But to ſee the Hand of God in them, with an humble Submiſſion to his Will, is the Way to *turn our Water into Wine*, and engage the greateſt Love and Mercy on our ſide.

29. We must needs disorder our selves, if we only look at our Losses. But if we consider how *little* we deserve what is left, our Passion will *cool*, and our Murmurs will turn into Thankfulness.

30. If our Hairs fall not to the Ground, *less do we* or our Substance without God's *Providence*

31. Nor can we fall below the *Arms* of God, how low soever it be we fall.

32. For though our Saviour's Passion is over, his *Compassion* is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose in the World.

Murmuring.

33. Is it reasonable to take it ill, that any Body desires of us that which is their own? All we have is the *Almighty*'s: And shall not God have his *own* when he calls for it?

34. Discontentedness is not only in such a Case Ingratitude, but *Injustice*. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

35. But it is hard for us to look on things in such a Glass, and at such a Distance from this low World; and yet it is our Duty, and would be our *Wisdom* and our *Glory* to do so.

Cenſoriouſneſs.

36. We are apt to be very pert at *cenſuring others*, where we will not endure advice our ſelves. And nothing ſhews our Weakneſs more, than to be ſo ſharp-ſighted at ſpying other Mens Faults, and ſo *purblind* about our own.

37. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us, are ſo quick and critical we can ſplit an Hair, and find out every Failure and Infirmity: *but are without feeling, or have but very little Senſe of our own.*

38. Much of this comes from *ill Nature*, as well as from

from an inordinate Value of our selves: For we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

39. In such Occasions some shew their Malice and are witty upon *Misfortunes*, others their Justice, they can reflect apace; but few or none their Charity; especially if it be about Mony Matters.

40. You shall see an *old Miser* come forth with a set Gravity, and so much Severity against the distressed, *to excuse his Purse*, that he will, 'ere he has done, put it out of all Question, That Riches is *Righteousness* with him. *This*, says he, *is the Fruit of*

your Prodigality (as if, poor Man, *Covetousness* were no Fault) Or, *of your Projects, or grasping after a great Trade:* While he himself would have done the same thing, but that he had not the *Courage* to venture so much ready Mony *out of his own trusty Hands*, though it had been to have brought him back the *Indies* in return. But the Proverb is just, *Vice should not correct Sin.*

41. They have a Right to censure, that have a *Heart* to help: The rest is Cruelty, not Justice.

Bounds of Charity.

42. Lend not *beyond* thy Ability, nor *refuse* to lend out

out of thy Ability; especially when it will help others *more than it can hurt thee.*

43. If thy Debtor be honest and capable, thou hast thy Mony again, if not with Encrease, with Praise: If he prove insolvent, don't ruin him to get that, *which it will not ruin thee to lose:* For thou art but a *Steward*, and another is thy Owner, Master and Judge.

44. The more merciful Acts thou dost, the more Mercy thou wilt *receive*; and if with a *charitable* Imployment of thy Temporal Riches, thou gainest *eternal* Treasure, thy Purchase is *infinite*: Thou wilt have found the Art of *Multiplying* indeed.

Frugality or Bounty.

45. *Frugality* is good, if *Liberality* be join'd with it. The first is *leaving off* superfluous Expences; the last *bestowing* them to the *Benefit* of others that need. The first without the last *begins Covetousness*; the last without the first *begins Prodigality*: Both together make an *excellent Temper*. Happy the Place where ever that is found.

46. Were it universal, we should be cur'd of two Extreams, *Want* and *Excess*: And the one would supply the other, and so bring both nearer to a *Mean*; the just Degree of earthly Happiness.

47. It

47. It is a Reproach to Religion and Government to ſuffer ſo much Poverty and Excceſs.

48. Were the *Superfluities* of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more Almshouſes than Poor; Schools than Scholars; and *enough to ſpare* for Government beſides.

49. *Hoſpitality* is good, if the poorer ſort are the *Subjects* of our Bounty; elſe too near a Superfluity.

Diſcipline.

50. If thou wouldſt be happy and eaſy in thy Family, above all things obſerve *Diſcipline.*

51. Eve-

51. Every one in it ſhould know their Duty; and there ſhould be a Time and Place for every thing; and whatever elſe is done or omitted, *be ſure to begin and end with God.*

Induſtry.

52. Love *Labour*: For if thou doſt not want it for Food, thou mayeſt for *Phyſick*. It is *wholeſom* for thy Body, and good for thy Mind. It *prevents* the Fruits of Idleneſs, which many times comes of nothing to do, and leads too many to do what is *worſe* than nothing.

53. A *Garden*, an *Elaboratory*, a *Work-houſe*, *Improvements* and *Breeding*, are pleaſant

sant and profitable Diversions to the Idle and Ingenious: For here they *miss* Ill Company, and converse with *Nature* and *Art*; whose Variety are equally grateful and instructing; and preserve a *good Constitution* of Body and Mind.

Temperance.

54. To this a *spare* Dyet contributes much. Eat therefore to *live* and do not live to eat. That's like a *Man*, but this below a *Beast*.

55. Have wholsom, but not *costly* Food, and be rather cleanly than *dainty* in ordering it.

56. The *Receipts* of Cookery are *swell'd* to a Volume, but a *good Stomach* excels them all;

all; to which nothing contributes more than *Industry* and *Temperance*.

57. It is a cruel Folly to offer up to *Oſtentation* ſo many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to ſpend more in *Sauce* than in Meat.

58. The Proverb ſays, *That enough is as good as a Feaſt*: But it is certainly better, if Superfluity be a Fault, which never fails to be at Feſtivals.

59. If thou riſe with an Appetite thou art ſure never to ſit down without one.

60. Rarely drink but when thou art *dry*; nor then, between Meals, if it can be avoided.

61. The

61. The *ſmaller* the Drink, the *clearer* the Head, and the *cooler* the Blood; which are great Benefits in Temper and Buſineſs.

62. Strong Liquors are good at ſome Times, and in ſmall Proportions; being better for *Phyſick* than Food, for *Cordials* than common Uſe.

63. The moſt *common* things are the moſt *uſeful*; which ſhews both the *Wiſdom* and *Goodneſs* of the great Lord of the Family of the World.

64. What therefore he has made rare, don't thou uſe *too commonly*: Leſt thou ſhouldeſt invert the Uſe and Order of things; become Wanton and

and Voluptuous; and thy Bleſſings prove a *Curſe*.

65. *Let nothing be loſt*, ſaid our Saviour. But that is *loſt* that is *miſuſed*.

66. Neither urge another to that thou wouldeſt be unwilling to do thy ſelf; nor do thy ſelf what looks to thee *unſeemly* and intemperate in another.

67. All Exceſs is ill: But *Drunkenneſs* is of the worſt Sort. It *ſpoils* Health, *diſmounts* the Mind, and unmans Men: It *reveals Secrets*, is *quarrelſome*, *laſcivious*, *impudent*, *dangerous* and *mad*. In fine, he that is drunk is not a Man: Becauſe he is ſo long void of *Reaſon*, that diſtinguiſhes a Man from a Beaſt.

Ap-

Apparrel.

68. Excesſs in Apparel is another coſtly Folly. The very Trimming of the vain World would cloath all the *naked* one.

69. Chuſe thy Cloaths by thine one Eyes, not anothers. The more plain and ſimple they are, the better. Neither unſhapely, nor fantaſtical; and for uſe and Decency, and not for Pride.

70. If thou art clean and warm, it is ſufficient; for more doth but rob the *Poor*, and pleaſe the *Wanton*.

71. It is ſaid of the true Church, *the King's Daughter is all glorious within.* Let our Care therefore be of our Minds more than of our Bodies,

dies, if we would be of he
Communion.

72. We are told with Truth
that *Meekneſs* and *Modeſty* ar
the Rich and Charming At
tire of the Soul: And, th
plainer the Dreſs, the mor
diſtinctly, and with greate
Luſtre, their Beauty ſhines.

73. It is great Pity ſuch
Beauties are ſo *rare*, and thoſe
of *Jezebel*'s Forehead are ſo
common: Whoſe Dreſſes are
Incentives to *Luſt*; but *Bars*,
inſtead of Motives, to *Love*
or *Vertue*.

Right Marriage.

74. Never marry but *for*
Love; but ſee that thou lov'ſt
what is *lovely*.

75. I

75. If Love be not thy *chiefest* Motive, thou wilt soon grow *weary* of a Married State, and *stray* from thy Promise, to search out thy Pleasures in *forbidden* Places.

76. Let not Enjoyment *lessen*, but augment Affection; it being the basest of Passions *to like when we have not, what we slight, when we possess.*

77. It is the Difference betwixt *Lust* and *Love*, that this is fixt, that volatile. Love grows, Lust wastes by Enjoyment: And the Reason is, that one springs from an *Union of Souls, and the other from an Union of Sense.*

78. They have divers Originals, and so are of different Fa-

Families: That *inward* and *deep*, this superficial; this transient, and that parmanent.

79. They that Marry for *Mony*, cannot have the true Satisfaction of Marriage; the requisite Means being wanting.

80. Men are generally more careful of the *Breed* of their *Horses* and *Dogs* than of their Children.

81. Those must be of the best Sort, for *Shape*, *Strength*, *Courage* and *good Conditions*. But as for these, their own Posterity, *Mony shall answer all Things*. With such, it makes the *Crooked Streight*, *sets Squint-Eyes right*, *cures Madness*, *covers Folly*, *changes ill Conditions*, *mends the Skin*, *gives*

gives a ſweet Breath, repairs Honours, makes Young, works Wonders.

82. O how *ſordid* is *Man*, grown! *Man*, the nobleſt Creature of the World, as a *God* on *Earth*, and the *Image* of him that made it; thus to *miſtake* Earth for Heaven, and *worſhip Gold* for God!

Avarice.

83. Covetouſneſs is the *greateſt of Monſters*, as well as the *Root of all Evil.* I have once ſeen the Man that *dyed to ſave Charges. What! Give Ten Shillings to a Doctor, and have an Apothecary's Bill beſides, that may come to I know not what! No*, not he: Valuing Life leſs than *Twenty*

ty Shillings. But indeed such a Man could not well set too low a Price upon himself; who, though he liv'd up to the Chin in Bags, had *rather die* than find in his Heart to *open one* of them, to help to save his Life.

84. Such a Man is *felo de se*, and deserves not *Christian Buial.*

85. He is a *common Nuſance*, a *Weyer* cross the Stream, that stops the Current: An *Obstruction*, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours, is to let them see that he himself is as little the better for what he has, as they are. For he always looks like *Lent*;

a

a Sort of *Lay-Minim.* In some Sense he may be compar'd to *Pharaoh*'s *lean Kine*, for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that no Body else can wear them. He affects to be thought poor, to escape *Robbery* and *Taxes*: And by looking as if he wanted an *Alms*, excuses himself from giving any. He ever goes late to Markets, to cover buying the worst: But does it because that is cheapest. He lives of the *Offal.* His Life were an insupportable Punishment to any Temper but his own: And no greater Torment to him on Earth, than to live as other Men do.

But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear* of *losing* what he cannot use.

86. How vilely has he lost himself, that becomes a *Slave* to his Servant; and exalts him to the Dignity of his Maker? *Gold* is the *God*, the *Wife*, the *Friend* of the *Mony-Monger* of the World.

87. But in Marriage do thou be wise; prefer the *Person* before Mony, *Vertue* before Beauty, the *Mind* before the Body: Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; one that bears an equal Share with thee in all thy Toyls and Troubles. 88. Chuse

88. Chuſe one that Meaſures her Satisfaction, Safety and Danger, by *thine*; and of whom, thou art ſure, as of thy ſecreteſt Thoughts: A *Friend* as well as a Wife, which indeed a *Wife implies*: For ſhe is but *half* a Wife that is not, or is not capable of being *ſuch* a Friend.

89. *Sexes* make no Difference; ſince in *Souls* there is *none*: And they are the Subjects of *Friendſhip*.

90. He that minds a Body and not a Soul, has not the *better* Part of that Relation; and will conſequently want the Nobleſt Comfort of a Married Life.

91. The Satisfaction of our Senſes is *low*, *ſhort*, and

tranſient: But the *Mind* gives a more raiſed and extended Pleaſure, and is capable of an Happineſs founded upon *Reaſon*; not bounded and limited by the Circumſtances that Bodies are confin'd to.

92. *Here* it is we ought to ſearch out our Pleaſure, where the Field is large and full of Variety, and of an enduring Nature: *Sickneſs*, *Poverty* or *Diſgrace*, being not able to *ſhake* it, becauſe it is not under the moving Influences of Worldly Contingences.

93. The Satisfaction of thoſe that do ſo is in *well doing*, and in the *Aſſurance* they have of a future Reward: That they are *beſt* loved of thoſe

thoſe they love moſt, and that they enjoy and value the Liberty of their *Minds* above that of their Bodies; having the *whole Creation* for their Proſpect, the moſt Noble and *Wonderful Works* and *Providences* of God, the *Hiſtories* of the Antients, and in them the *Actions* and *Examples* of the Vertuous; and laſtly, *themſelves*, their *Affairs* and *Family*, to exerciſe their Minds and Friendſhip upon.

94. Nothing can be more entire and without Reſerve; nothing more zealous, affectionate and ſincere; nothing more contented and conſtant than ſuch a Couple; nor no greater temporal Felicity than to be *one of them*.

95. Between a Man and his Wife nothing ought to rule but *Love*. Authority is for *Children* and *Servants*; yet not without Sweetneſs.

96. As Love ought to bring them together, ſo it is the beſt Way to keep them *well* together.

97. Wherefore uſe her not as a *Servant*, whom thou would'ſt, perhaps, have ſerv'd *Seven Years* to have obtained.

98. An Husband and Wife that love and value one another, ſhew their Children and Servants, That they ſhould do ſo too. *Others viſibly loſe their Authority in their Families, by their Contempt*

tempt of one another; and teach their Children to be unnatural by their own Example.

99. It is a general Fault, not to be more careful to preserve nature in Children; who, at least in the second Descent, hardly have the *Feeling* of their Relation; which must be an unpleasant Reflection to affectionate Parents.

100. Frequent *Visits*, *Presents*, *intimate Correspondence* and *Intermarriages* within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations.

Friendship.

101. *Friendship* is the next Pleasure we may hope for: And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, and the Bond thereof *Virtue*.

102. There can be no Friendship where there is no *Freedom*. Friendship loves a *free* Air, and will not be penned up in streight and narrow Enclosures. It will speak *freely*, and *act* so too; and take nothing ill where no ill is meant; nay where it is, 'twill *easily* forgive, and

forget

forget too, upon small Acknowledgments.

103. Friends are true *Twins* in Soul; they Sympathize in every thing, and have the Love and Aversion.

104. One is not happy without the other, nor can either of them be miserable *alone*. As if they could change *Bodies*, they take their *Turns* in Pain as well as in Pleasure; *relieving* one another in their most adverse Conditions.

105. What one enjoys, the other cannot Want. Like the Primitive Christians, they have all things in common, and no *Property but in one another*.

Qualities of a Friend.

106. A true Friend unbosomes *freely*, adviſes *juſtly*, aſſiſts *readily*, adventures *boldly*, takes all *patiently*, defends *courageouſly*, and continues a Friend *unchangeably*.

107. Theſe being the Qualities of a Friend, we are to find them before we chuſe one.

108. The *Covetous*, the *Angry*, the *Proud*, the *Jealous*, the *Talkative*, cannot but make ill Friends, as well as the *Falſe*.

109. In ſhort, chuſe a Friend as thou doſt a Wife, *till Death ſeparate you*.

110. Yet be not a Friend beyond the *Altar*: But let *Virtue*

Virtue bound thy Friendſhip: Elſe it is not Friendſhip, but an evil Confederacy.

111. If my *Brother* or *Kinſman* will be my Friend, I ought to prefer him before a Stranger, or I ſhew little Duty or *Nature* to my *Parents.*

112. And as we ought to prefer our *Kindred* in Point of Affection, ſo too in Point of *Charity*, if *equally* needing and deſerving.

Caution and Conduct.

113. Be not *eaſily* acquainted, leſt finding Reaſon to cool, thou makeſt an *Enemy* inſtead of a good Neighbour.

114. Be Reſerved, but not *Sour*; Grave but not

For--

Formal; Bold, but not *Raſh*; Humble, but not *Servile*; Patient, not *Inſenſible*; Conſtant, not *Obſtinate*; Chearful, not *Light*: Rather Sweet than *Familiar*; *Familiar*, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

115. *Return* the Civilities thou receiveſt, and be *ever* grateful for Favours.

Reparation.

116. If thou haſt done an Injury to another, rather own it than defend it. One way thou gaineſt Forgiveneſs, the other, thou *doubl'ſt* the Wrong and Reckoning.

117. Some oppoſe *Honour* to *Submiſſion*: But it can be no

no Honour to maintain, what it is diſhonourable to do.

118. To confeſs a Fault, that is none, out of Fear, is indeed *mean*: But not to be afraid of ſtanding in one, is *Brutiſh*.

119. We ſhould make more *Haſte* to Right our Neighbour, than we do to wrong him, and inſtead of being Vindicative, we ſhould leave him to be *Judge* of his own Satisfaction.

120. True Honour will pay *treble* Damages, rather than juſtifie *one* Wrong by *another*.

121. In ſuch Controverſies, it is but too common for ſome to ſay, *Both are to blame*, to *excuſe* their own

Un-

Unconcernedneſs, which is a *baſe Neutrality*. Others will cry, *They are both alike*; thereby involving the Injured with the Guilty, to *mince* the Matter for the Faulty, or cover their own Injuſtice to the wronged Party.

122. *Fear* and *Gain* are great Perverters of Mankind, and where either prevail, the *Judgment* is violated.

Rules of Converſation.

123. Avoid *Company* where it is not *profitable* or neceſſary; and in thoſe Occaſions ſpeak *little*, and *laſt*.

124. *Silence* is Wiſdom, where Speaking is *Folly*; and always ſafe.

125. Some

125. Some are so Fooliſh as to interrupt and anticipate thoſe that ſpeak, inſtead of hearing and thinking before they anſwer; which is uncivil as well as ſilly.

126. If thou thinkeſt twice, before thou ſpeakeſt once, thou wilt ſpeak twice the better for it.

127. Better ſay nothing than not to the Purpoſe. And to ſpeak pertinently, conſider both what is fit, and when it is fit to ſpeak.

128. In all debates, let *Truth* be thy Aim, not Victory, or an unjuſt Intereſt: And endeavour to *gain*, rather than to expoſe thy Antagoniſt.

129. Give no Advantage in Argument, nor *loſe* any that is offered. This is a Benefit which ariſes from *Temper*.

130. Don't uſe thy ſelf to diſpute *againſt* thine own Judgment, to ſhew *Wit*, leſt it prepare thee to be too *indifferent* about what is *Right*: Nor againſt another Man, to *vex* him, or for meer Trial of Skill; ſince to *inform*, or to be *informed*, ought to be the *End* of all Conferences.

131. Men are too apt to be concern'd for their *Credit*, more than for the Cauſe.

Eloquence.

132. There is a Truth and Beauty in *Rhetorick*; but it oftner

oftner ſerves *ill* Turns than good ones.

133. Elegancy, is a *good Meen* and *Addreſs* given to Matter, be it by proper or figurative Speech: Where the Words are apt, and Alluſions very natural, Certainly it has a moving Grace: But it is too *artificial* for Simplicity, and oftentimes for Truth. The Danger is, leſt it delude the Weak, who in ſuch Caſes may *miſtake* the *Handmaid* for the Miſtreſs, if not *Error* for Truth.

134. 'Tis certain, Truth is leaſt indebted to it, becauſe ſhe has *leaſt need* of it, and leaſt uſes it.

135. But it is a *reprovable* Delicacy in them that

that despise Truth in *plain Cloths.*

136. Such *Luxuriants* have but *false* Appetites; like those Gluttons, that by Sawces *force* them, where they have no Stomach, and Sacrifice to their *Pallate*, not their Health: Which cannot be without great Vanity, nor That without some *Sin.*

Temper.

137. Nothing does Reason more Right, than the *Coolness* of those that offer it: For Truth often suffers more by the *Heat* of its Defenders, than from the Arguments of its Opposers.

138. *Zeal* ever follows an Appearance of Truth, and the

the Assured are too apt to be *warm*; but 'tis their weak side in Argument; Zeal being better shewn against *Sin*, than Persons or their Mistakes.

Truth.

139. Where thou art obliged to speak, be sure to speak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole way to Hell.*

Justice.

140. Believe nothing against another but upon *good* Authority: Nor report what may hurt another, unless it be a *greater* hurt to others to conceal it.

Secrecy.

141. It is *wise* not to *seek* a Secret, and *honest* not to *reveal* one.

142. Only trust *thy self* and another shall not betray thee.

143. *Openness* has the *Mischief*, though not the *Malice* of Treachery.

Complacency.

144. Never assent meerly to *please* others. For that is, beside Flattery, oftentimes Untruth; and discovers a Mind *liable* to be servile and base: Nor contradict to *vex* others, for that shews an *ill* Temper, and provokes, but profits no Body.

Shifts.

145. Do not accuſe others to *excuſe* thy ſelf; for that is neither Generous nor Juſt. But let *Sincerity* and *Ingenuity* be thy Refuge, rather than Craft and Falſhood: *For Cunning borders very near upon Knavery.*

146. *Wiſdom* never uſes nor wants it. *Cunning* to *Wiſe*, is as an *Ape* to a Man.

Intereſt.

147. *Intereſt* has the *Security*, though not the *Vertue* of a Principle. As the World goes, 'tis the *ſurer* ſide: For Men daily leave both Relation and Religion to follow it.

148. 'Tis

148. 'Tis an odd Sight but very evident, That Families and Nations, of croſs Religions and Humors, *unite* againſt thoſe of their *own*, where they find an *Intereſt* to do it.

149. We are tied down by our *Senſes* to this World; and where that is in Queſtion, it can be none with Worldly Men, whether they ſhould not forſake all other Conſiderations for it.

Inquiry.

150. Have a care of *Vulgar Errors*. Diſlike, as well as Allow *Reaſonably*.

151. Inquiry, is *Human*; Blind Obedience, *Brutal*. Truth never loſes by the one, but

but often ſuffers by the other.

152. The uſefulleſt Truths are *plaineſt*: And while we keep to them, our Differences cannot riſe high.

153. There may be a *Wantonneſs* in Search, as well as a Stupidity in Truſting. It is great Wiſdom *equally* to avoid the Extreams.

Right-timing.

154. Do nothing *improperly*. Some are Witty, Kind, Cold, Angry, Eaſie, Stiff, Jealous, Careleſs, Cautious, Confident, Cloſe, Open, but all in the *wrong Place*.

155. It is ill miſtaking where the Matter is of *Importance*.

156. It

156. It is not enough that a thing be *Right*, if it be not *fit* to be done. If not Prudent, though Juſt, it is *not* adviſeable. He that loſes by getting, had *better* loſe than get.

Knowledge.

157. *Knowledge* is the *Treaſure*, but *Judgment* the Treaſurer of a Wiſe Man.

158. He that has more Knowledge than Judgment, is made for *another Mans* uſe more than his own.

159. It cannot be a good Conſtitution, where the Appetite is great and the Digeſtion weak.

160. There are ſome Men like *Dictionaries*; to be lookt into upon occaſion, but have no

no Connection, and are little entertaining.

161. Less Knowledge than Judgment will always have the advantage upon the *Injudicious* knowing Man.

162. A Wise Man makes what he learns his *own*, 'tother shews he's but a *Copy*, or a Collection at most.

Wit.

163. *Wit* is an happy and striking way of expressing a Thought.

164. 'Tis not often tho' it be lively and mantling, that it carries a great Body with it.

165. Wit therefore is fitter for Diversion than Busi-

neſs, being more grateful to Fancy than Judgment.

166. Leſs Judgment than Wit, is *more Sale than Ballaſt.*

167. Yet it muſt be confeſt, that Wit gives an *Edge* to Senſe, and recommends it extreamly.

168. Where Judgment has Wit to expreſs it, there's the *beſt* Orator.

Obedience to Parents.

169. If thou wouldſt be obeyed, being a Father; being a Son, be *Obedient.*

270. He that begets thee, *owes* thee; and has a natural Right over thee.

171. Next to God, thy *Parents*; next them, the *Magiſtrate.*

172. Re-

172. Remember that thou art not more indebted to thy Parents for thy *Nature*, than for their *Love* and *Care*.

173. *Rebellion* therefore in Children, was made *Death* by God's Law, and the next Sin to *Idolatry*, in the People; which is *renouncing* of God, the great *Parent* of all.

174. *Obedience* to Parents is not only our Duty, but our *Intereſt*. If we received our Life from them, We *prolong* it by obeying them: For *Obedience* is the firſt Commandment with *Promiſe*.

175. The *Obligation* is as indiſſolvible as the Relation.

176. If we muſt not diſobey God to obey them; at leaſt we muſt let them ſee,

that there is *nothing elſe* in our Refuſal. For ſome unjuſt Commands cannot excuſe the general Neglect of our Duty. They will be our Parents and we muſt be their Children ſtill: And if we cannot act for them againſt God, neither can we act againſt them, for our ſelves or any thing elſe.

Bearing.

177. A Man in Buſineſs muſt put up many Affronts, if he loves his own Quiet.

178. We muſt not pretend to ſee all that we ſee, if we would be *eaſie*.

179. It were *endleſs* to diſpute upon every thing that is *diſputable*.

180. A

180. A *vindictive* Temper is not only *uneasie* to others, but to them that have it.

Promising.

181. *Rarely* Promise: But, if Lawful, *constantly* perform.

182. Hasty Resolutions are of the Nature of *Vows*; and to be equally avoided.

183. I will never do this, says one, *yet does it*: I am resolved to do that, says another; but *flags* upon second Thoughts: Or does it, though awkwardly, for his Word's sake: As if it were *worse* to break his Word, than to do amiss in keeping it.

184. Wear none of thine *own Chains*; but keep free, whilst thou art free.

185. It is an Effect of *Passion* that Wisdom corrects, to lay thy self under Resolutions that cannot be *well* made, and must be *worse* performed.

Fidelity.

186. Avoid all thou canst being *Entrusted*: But do thy *utmost* to discharge the Trust thou undertakest: For Carelessness is *Injurious*, if not Unjust.

187. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

188. *Fidelity* has *Enfranchised* Slaves, and *Adopted* Servants to be *Sons*. 189.

189. Reward a good Servant well: And rather quit than *disquiet* thy self with an ill one.

Master.

190. Mix *Kindness* with Authority; and rule more by *Discretion* than Rigour.

191. If thy Servant be faulty, strive rather to convince him of his Error, than discover thy *Passion*: And when he is sensible, *forgive* him.

192. Remember he is thy *Fellow-Creature*, and that God's *Goodness*, not thy Merit, has made the Difference betwixt Thee and Him.

193. Let not thy Children *Domineer* over thy Servants: Nor ſuffer Them to *ſlight* thy Children.

194. Suppreſs Tales in the general: But where a Matter requires Notice, encourage the Complaint, and right the Aggrieved.

195. If a Child, he ought to *Entreat*, and not to Command; and if a Servant, *to comply* where he does not obey.

196. Though there ſhould be but one Maſter and Miſtreſs in a Family, yet Servants ſhould know that Children have the *Reverſion*.

Servant.

197. Indulge not *unseemly* things in thy Master's Children, nor refuse them what is *fitting*: For one is the *higheſt Unfaithfulneſs*, and the other, *Indiſcretion* as well as Diſreſpect.

198. Do thine own Work honeſtly and chearfully: And when that is done, help thy Fellow; that ſo another time he may help thee.

199. If thou will be a *Good* Servant, thou muſt be *True*; and thou canſt not be True if thou *Defraud'ſt* thy Maſter.

200. A Master may be Defrauded many ways by a Servant: As in *Time*, *Care*, *Pains*, *Mony*, *Trust*.

201. But, a *True* Servant is the *Contrary*: He's *Dilligent*, *Careful*, *Trusty*. He Tells no *Tales*, Reveals no *Secreets*, Refuses no *Pains*: Not to be tempted by *Gain*, nor aw'd, by *Fear*, to *Unfaithfulness*.

202. Such a Servant, serves *God* in serving his Master; and has *double* Wages for his Work, to wit, *Here* and *Hereafter*.

Jealous.

203. Be not *fancifully* Jealous: For that is *Foolish*; as, to be *reasonably* so, is *Wise*.

204. He

204. He that *ſuperfines* upon other Men's Actions, cozens *himſelf*, as well as injures them.

205. To be very ſubtle and ſcrupulous in Buſineſs, is as hurtful, as being overconfident and ſecure.

206. In difficult Caſes, ſuch a Temper is *Timerous*; and in diſpacth, *Irreſolute*.

207. *Experience* is a ſafe Guide: And a *Practical* Head, is a great Happineſs in Buſineſs.

Poſterity.

208. We are too *careleſs* of *Poſterity*; not conſidering that as they are, ſo the next Generation will be.

209. If we would amend the World, we ſhould mend *Our Selves*; and teach our Children to be, not what we are, but what they ſhould be.

210. We are too apt to awaken and tune up their Paſſions by the Example of our own; and to teach them to be pleaſed, not with what is beſt, but with what *pleaſes beſt.*

211. It is our Duty, and ought to be our Care, to ward againſt that Paſſion in them, which is more eſpecially our *Own* Weakneſs and Affliction: For we are in great meaſure accountable for them, as well as for our ſelves.

212. We

212. We are in this also true *Turners of the World upside down:* For Mony is first, and Vertue last, and least in our care.

213. It is not *How* we leave our Children, but *What* we leave them.

214. To be sure *Vertue* is but a Supplement, and not a *Principal* in their Portion and Character: And therefore we see so little *Wisdom* or *Goodness* among the Rich, in Proportion to their *Wealth.*

A Country Life.

215. The *Country* Life is to be *preferr'd*; for there we see the Works of *God*; but in Cities little else but the *Works*

Works of *Men:* And the one makes a better Subject for our Contemplation than the other.

116. As *Puppets* are to Men, and *Babies* to Children, so is Man's Workmanship to God's: We are the *Picture*, he the *Reality*.

217. God's Works declare his *Power*, *Wisdom* and *Goodness*; but Man's Works, for the most part, his *Pride*, *Folly* and *Excess*. The one is for *use*, the other, chiefly, for *Ostentation* and *Lust*.

218. The *Country* is both the Philosophers *Garden* and his *Library*, in which he Reads and Contemplates the

the Power, Wisdom and Goodness of God.

219. It is his *Food* as well as *Study*; and gives him *Life*, as well as *Learning*.

220. A Sweat and Natural retreat from Noise and Talk; and allows opportunity for Reflection, and gives the best Subjects for it.

221. In short, 'tis an Original, and the Knowledge and Improvement of it, Man's oldest Business and Trade, and the best he can be of.

Art and Project.

222. *Art*, is Good, where it is beneficial. *Socrates* wisely bounded his Knowledge

ledge and Instruction by *Practice.*

223. Have a Care therefore of *Projects*: And yet despise nothing rashly, or in the *Lump.*

224. *Ingenuity*, as well as Religion, sometimes suffers between two *Thieves*; *Pretenders* and *Despisers.*

225. Though injudicious and dishonest Projecters often discredit Art, yet the most *useful* and *extraordinary* Inventions have not, at first, escap'd the Scorn of *Ignorance*; as their Authors, rarely, have cracking of their Heads, or breaking their Backs.

226. Undertake no Experiment, in Speculation, that ap-

appears not *true in Art*; nor then, at thine *own* Coſt, if coſtly or hazardous in making.

227. As many Hands make light Work, ſo *ſeveral Purſes* make *cheap* Experiments.

Induſtry.

228. *Induſtry*, is certainly very commendable, and *ſupplies* the want of Parts.

229. *Patience* and *Diligence*, like Faith, *remove Mountains*.

230. Never give out while there is *Hope*; but hope not beyond Reaſon, for that ſhews more Deſire than Judgment.

231. It is a profitable Wiſdom to know when we have

have done enough: Much Time and Pains are ſpared, in not flattering our ſelves againſt Probabilities.

Temporal Happineſs.

232. Do *Good* with what thou haſt, or it will do thee *no good.*

233. Seek not to be Rich, but *Happy.* The one lies in *Bags*, the other in *Content*; which Wealth can never give.

234. We are apt to call things by *wrong* Names. We will have Proſperity to be Happineſs, and Adverſity to be Miſery; though That is the *School* of Wiſdom, and oftentimes the way to *eternal* Hapineſs.

235. If

235. If thou wouldſt be happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is *ſufficient*.

236. Have but *little to do*, and *do it thy ſelf*: And do to others as thou wouldeſt have them *do to thee*: So, thou canſt not fail of Temporal Felicity.

237. The generality are the *worſe* for their *Plenty*: The Voluptuous *conſumes* it, the Miſer *hides* it: 'Tis the good Man that uſes it, and to good Purpoſes. But ſuch are *hardly* found among the Proſperous.

238. Be rather *Bountiful*, than Expenſive.

239. Neither make nor go to *Feaſts*, but let the *laborious Poor*

Poor bless thee at Home in their Solitary Cottages.

240. Never voluntarily *want* what thou hast in Possession; nor *so* spend it as to involve thy self in want *unavoidable.*

241. Be not tempted to *presume* by Success: For many that have got largely, have lost all, by *coveting* to get more.

242. To *hazard much* to get much, has more of *Avarice* than Wisdom.

243. It is great Prudence both to *Bound* and *Use* Prosperity.

244. Too Few know when they have *Enough*; and Fewer know *how* to employ it.

245. It

245. It is equally adviſeable not to part *lightly* with what is hardly gotten, and not to ſhut up *cloſely* what *flows* in freely.

246. Act not the *Shark* upon thy Neighbour; nor take Advantage of the *Ignorance*, *Prodigality* or *Neceſſity* of any one: For that is next door to *Fraud*, and, at beſt, makes but an *Unbleſt* Gain.

247. It is oftentimes the *Judgment* of God upon Greedy Rich Men, that he ſuffers them to puſh on their Deſires of Wealth to the Exceſs of over-reaching, grinding or oppreſſion, which *poyſons* all the reſt they have gotten: So that it commonly runs away

away as fast, and by as bad ways, as it was heap'd up together.

Respect.

248. Never esteem *any* Man, or thy self, the *more* for *Mony*; nor think the *meaner* of thy self or another, for *want* of it: *Vertue* being the just Reason of *respecting*, and the want of it, of *slighting* any one.

249. A Man, like a *Watch*, is to be valued for his *Goings*.

250. He that prefers him upon other accounts, bows to an *Idol*.

251. Unless Virtue guide us, our Choice must be wrong.

252. An able bad Man, is

is an ill Instrument, and to be shunn'd as the Plague.

253. Be not deceived with the first appearances of things, but give thy self *Time* to be in the right.

254. Show, is not Substance: *Realities* Govern Wise Men.

255. Have a care therefore where there is more Sail than Ballast.

Hazard.

256. In all Business, it is best to put nothing to hazard: But where is is unavoidable, be not *rash*, but *firm* and *resign'd*.

257. We should not be troubled for what we cannot help: But if it was our Fault, let it be so *no more*. Amend-

ment

ment is *Repentance*, if not Reparation.

258. As a *Desperate* Game needs an *able* Gamster, so *Consideration* often would *Prevent*, what the best skill in the World *Cannot Recover.*

259. Where the Probability of Advantage *exceeds not* that of Loss, Wisdom *never* Adventures.

260. To Shoot well *Flying* is well; but to *Chose* it, has more of *Vanity* than Judgment.

261. To be *Dextrous* in Danger is a virtue; but to *Court* Danger to show it, is *Weakness.*

Detraction.

262. Have a care of that base Evil *Detraction.* It is the Fruit

Fruit of Envy, as that is of Pride; the immediate Offspring of the *Devil*: Who, of an *Angel*, a *Lucifer*, a *Son* of the Morning, made himself a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the eternal Goodness.

263. Vertue is not secure against *Envy*. Men will *Lessen* what they won't *Imitate*.

264. *Dislike* what deserves it; but never *Hate*: For that is of the Nature of Malice; which is ever to *Persons*, not Things, and is one of the *blackest* Qualities Sin begets in the Soul.

Moderation.

265. It were an happy Day, if Men could *bound* and qua-

lify their Resentments with *Charity* to the Offender: For then our Anger would be *without Sin*, and better convict and edify the Guilty; which *alone* can make it lawful.

266. Not to be provok'd is best: But if mov'd, never correct till the *Fume is spent*: For every Stroke our Fury strikes, is sure to hit our selves at last.

267. If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could not want a *Rule* how to behave our selves again in the like Occasions.

268. We are more prone to *Complain* than Redress, and to Censure than Excuse.

269. It

269. It is next to unpardonable, that we can so often Blame what we will not *once mend.* It shews, we know, *but will not do our Master's Will.*

270. They that censure, should *practise*: Or else let them have the *first* Stone, and the *last* too.

Trick.

271. Nothing needs a Trick but a *Trick*; Sincerity *loaths* one.

272. We must take care to do Right Things *Rightly*: For a just Sentence may be *unjustly* executed.

273. *Circumstances* give great Light to true Judgment, if well weigh'd.

Passion.

274. *Passion*, is a sort of *Fever* in the Mind, which ever leaves us weaker than it found us.

275. But being intermitting, to be sure, 'tis curable with care.

276. It more than any thing deprives us of the use of our *Judgment*; for it raises a *Dust* very hard to see through.

277. Like Wine, whose *Lees* fly by being *jogg'd*, it is too muddy to Drink.

278. It may not unfitly be termed the *Mob* of the Man, that commits a *Riot* upon his Reason.

279. I have sometimes thought, that a Passionate Man is like a *weak spring* that cannot stand *long lock't*.

280. And as true, that those things are unfit for use, that cannot bear small Knocks, without breaking.

281. He that won't hear *can't Judge*, and he that can't bear contradiction, may, with all his Wit, miss the mark.

282. Objection and Debate Sift out Truth, which needs Temper as well as Judgment.

283. But above all, observe it in Resentments; for there Passion is most Extravagant.

284. Never chide for Anger, but *Instruction*.

285. He that corrects out of Paſſion raiſes Revenge ſooner than Repentance.

286. It has more of *Wantonneſs* than Wiſdom, and reſembles thoſe that Eat to pleaſe their *Pallate*, rather than their Appetite.

287. It is the difference between a wiſe and a weak Man; This Judges by the *Lump*, That by *Parts* and their *connection*.

288. The Greeks uſe to ſay, all caſes are governed by their Circumſtances. The ſame thing may be well and ill as they change or vary the Matter.

289. A Mans ſtrength is ſhewn by his Bearing. *Bonum Agere, & Male Pati, Regis eſt.*

Per-

Personal Cautions.

290. Reflect without Malice but never without *Need.*

291. Despise no Body, nor no Condition; lest it come to be thine own.

292. Never Rail, nor Taunt. The one is Rude, the other Scornful; and both evil.

293. Be not provoked by Injuries, to *commit* them.

294. Upbraid only *Ingratitude.*

295. Haste makes Work, which *Caution* prevents.

296. Tempt no Man; lest thou *fall* for it.

297. Have a Care of presuming upon *After-Games*: For if that miss, all is *gone.*

298. *Opportunities* should never be *lost*: Because they can hardly be regain'd.

299. It is well to cure, but better to *prevent* a Distemper. The first shews more Skill, but the last more *Wisdom.*

300. Never make a *Tryal of Skill* in difficult or *hazardous* Cases.

301. Refuse not to be inform'd: For that shews Pride or Stupidity.

302. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in costly Attire.

303. Neither despise, nor oppose, what thou dost not understand.

Ballance.

304. We must not be concern'd above the Value of the thing that engages us; nor raised *above* Reason, in maintaining what we think reasonable.

305. It is too common an Error, to invert the Order of Things; by making an *End* of that which is a *Means*, and a *Means* of that which is an *End*.

306. *Religion* and *Government* escape not this Mischief: The first is too often made a *Means* instead of an End; the other an *End* instead of a Means.

307. Thus Men seek Wealth rather than Subsi-

ſtence; and the End of Cloths is the leaſt Reaſon of their Uſe. Nor is the ſatisfying of our Appetite our End in eating, ſo much as the pleaſing of our Pallate. The like may alſo be ſaid of Building, Furniture, *&c.* where the Man rules not the Beaſt, and Appetite ſubmits not to Reaſon.

308. It is great Wiſdom to proportion our Eſteem to the Nature of the Thing: For as that way things will not be undervalued, ſo neither will they engage us *above* their intrinſick worth.

309. If we ſuffer little Things to have great hold upon us, we ſhall be *as much* tranſ-

transported for them, as if they deserv'd it.

310. It is an old Proverb, *Maxima bella ex levissimis causis:* The greatest Feuds have had the smallest Beginnings.

311. No matter what the Subject of the Dispute be, but what place we give it in our Minds: For that governs our Concern and Resentment.

312. It is one of the fatalest Errors of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible but we may *mean well* in an *ill* Business; but that will not defend it.

313. If we are but sure the End is Right, we are too apt

to

to gallop over all Bounds to compass it; not considering that lawful Ends may be very *unlawfully* attained.

314. Let us be careful to take *just* ways to compass just Things; that they may *last* in their Benefits to us.

315. There is a troublesom Humor some Men have, that if they may not lead, *they will not follow*; but had rather a thing were never done, than not done their own way, though other ways very desirable.

316. This comes of an *over-fulness* of our selves; and shews we are more concern'd for *Praise*, than the *Success* of what we think a good Thing.

Popularity.

317. Affect not to be ſeen, and Men will *leſs* ſee thy Weakneſs.

318. They that ſhew more than they are, raiſe an Expectation they cannot anſwer; and ſo loſe their Credit, as ſoon as they are *found out.*

319. Avoid *Popularity.* It has many Snares, and no real Benefit to thy ſelf; and Uncertainty to others.

Privacy.

320. Remember the Proverb, *Bene qui latuit, bene vixit,* They are happy that live Retiredly.

321. If

321. If this be true, *Princes* and their Grandees, of all Men, are the unhappieſt: For they live leaſt *alone*: And they that muſt be enjoy'd by every Body, can never enjoy themſelves as they ſhould.

322. It is the *Advantage* little Men have upon them; they can be *private*, and have *leiſure* for Family Comforts, which are the greateſt worldly Contents Men can enjoy.

323. But they that place Pleaſure in *Greatneſs*, ſeek it there: And we ſee *Rule* is as much the Ambition of ſome Natures, as *Privacy* is the choice of others.

Government.

324. Government has many Shapes: But 'tis *Sovereignty*, tho' not Freedom, in all of them.

325. *Rex & Tyrannus* are very differing Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd *Freedom*, This *Tyranny*.

326. The first is endanger'd by the Ambition of the *Popular*, which shakes the Constitution: The other by an ill Administration, which hazards the Tyrant and his Family.

327. It is great Wisdom in Princes of both sorts, not to

to *ſtrain* Points too high with their People: For whether the People have a Right to oppoſe them or not, they are ever ſure to attempt it, when things are carried too far; though the Remedy oftentimes proves worſe than the Diſeaſe.

328. Happy that King who is great by *Juſtice*, and that People who are free by *Obedience*.

329. Where the Ruler is Juſt, he may be *ſtrict*; elſe it is *two to one* it turns upon him: And tho he ſhould prevail, he can be no gainer, *where his People are the loſers.*

330. Princes muſt not have *Paſſions* in Government, nor *Reſent* beyond Intereſt and Religion. 331. Where

331. Where Example *keeps pace* with Authority, Power hardly fails to be obey'd, and Magistrates to be *honour'd*.

332. Let the People think they Govern and they will be Govern'd.

333. This cannot fail, if Those, they Trust, are Trusted.

334. That Prince that is Just to them in great things, and Humors them sometimes in small ones, is sure to have and keep them from all the World.

335. For the People is the Politick Wife of the Prince, that may be better managed by Wisdom, than ruled by Force.

336. But

336. But where the Magistrate is partial and serves ill turns, he loses his Authority with the People; and gives the Popular opportunity to gratifie their Ambition: And so lays a *Stumbling block* for his People to fall.

337. It is true, that where a Subject is more Popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault*: For no Body has the like *Means*, *Interest* or *Reason*, to be popular as He.

338. It is an unaccountable thing, that some Princes incline rather to be *fear'd than lov'd*; when they see, that Fear does not oftner secure a Prince against the Dissatisfaction

ction of his People, than Love makes a Subject *too many* for such a Prince.

339. Certainly Service upon *Inclination* is like to go *farther* than Obedience upon Compulsion.

340. The *Romans* had a just Sense of this, when they plac'd *Optimus* before *Maximus*, to their most illustrious *Captains* and *Cæsars*.

341. Besides, Experience tells us, That Goodness raises a *nobler* Passion in the Soul, and gives a *better* Sense of Duty than Severity.

342. What did *Pharaoh* get by increasing the *Israelites* Task? *Ruin* to himself in the End.

343. Kings,

343. Kings, chiefly in this, ſhould imitate God: *Their Mercy ſhould be above all their Works.*

344. The Difference between the *Prince* and the *Peaſant*, is in this World: But a *Temper* ought to be obſerv'd by him that has the Advantage here, becauſe of the Judgment of the next.

345. The End of every thing ſhould direct the Means: Now that of Government being the *Good of the whole*, nothing leſs ſhould be the *Aim* of the Prince.

346. As often as Rulers endeavour to attain juſt Ends by juſt *Mediums*, they are ſure of a *quiet* and eaſie Government; and as ſure of Convul-

vulsions, where the *Nature* of things are violated, and their *Order* over-rul'd.

347. It is certain, Princes ought to have great *Allowances* made them for Faults in Government; since they see by other People's Eyes, and hear by their Ears. But *Ministers of State*, their immediate Confidents and Instruments, have much to answer for, if to gratify private Passions, they misguide the Prince to do a publick Injury.

348. Ministers of State should undertake their Posts at *their Peril*. If Princes over-rule them, let them shew the *Law*, and humbly *resign*: If *Fear*, *Gain* or *Flattery* prevail, let them answer it to the Law.

349.

349. The Prince cannot be preſerv'd, but where the Miniſter is puniſhable: For People, as well as Princes, will not endure *Imperium in Imperio.*

350. If Miniſters are weak or ill Men, and ſo ſpoil their Places, it is the *Prince*'s Fault that choſe them: But if their Places ſpoil them, it is *their own Fault* to be made worſe by them.

351. It is but juſt that thoſe that reign by their Princes, ſhould ſuffer for their Princes: For it is a ſafe and neceſſary Maxim, not to ſhift Heads in Government, while the Hands are in being that ſhould anſwer for them.

352. And

352. And yet it were *intolerable* to be a Minister of State, if every Body may be Accuser and Judge.

353. Let therefore the *false Accuser* no more escape an exemplary Punishment, than the Guilty Minister.

354. For it *profanes* Government to have the *Credit* of the leading Men in it, subject to *vulgar* Censure; which is often *ill-grounded*.

355. The Safety of a Prince, therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are *qualified* for the Business that comes before them.

356. Who

356. Who would send to a *Taylor* to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths?*

357. Let there be *Merchants* for Trade, *Seamen* for the Admiralty, *Travellers* for Foreign Affairs, some of the *Leading Men* of the Country for Home Business, and *Common* and *Civil Lawyers* to advise of *Legality* and *Right*: Who should always keep to the strict Rules of *Law*.

358. Three things contribute much to ruin Governments; *Looseness*, *Oppression* and *Envy*.

359. Where the Reins of Government are too *slack*, there the Manners of the People are *corrupted*: And that de-

deſtroys Induſtry, begets Effeminacy, and provokes *Heaven* againſt it.

360. *Oppreſſion* makes a *Poor* Country, and a *Deſperate* People, who always wait an Opportunity to *change*.

361. *He that ruleth over Men, muſt be juſt, ruling in the Fear of God*, ſaid an old and a wiſe King.

362. *Envy diſturbs* and diſtracts Government, clogs the Wheels, and perplexes the Adminiſtration: And nothing contributes more to this Diſorder, than a *partial* diſtribution of Rewards and Puniſhments in the Sovereign.

363. As it is not reaſonable that Men ſhould be compell'd

to ſerve; ſo thoſe that have Employments ſhould not be endured to leave them humorouſly.

364. Where the State intends a Man no Affront, he ſhould not Affront the State.

A Private Life.

365. A private Life is to be preferred; the Honour and Gain of publick Poſts, bearing no proportion with the Comfort of it. The one is *free* and *quiet*, the other *ſervile* and *noiſy*.

366. It was a great Anſwer of the *Shunamite* Woman, *I dwell among my own People*.

367. They that live of their *own*, neither need, nor often liſt

liſt to wear the *Livery* of the Publick.

368. Their Subſiſtance is not *during Pleaſure*; nor have they Patrons to pleaſe or preſent.

369. If they are not advanced, neither can they be *diſgraced*. And as they know not the Smiles of Majeſty, ſo they *feel not* the Frowns of Greatneſs, or the Effects of Envy.

370. If they want the Pleaſures of a Court, they alſo eſcape the *Temptations* of it.

371. Private Men, in fine, are ſo much their own, that paying common Dues, they are *Sovereigns* of all the reſt.

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A Publick Life.

372. Yet the Publick must and will be served; and they that do it well, deserve publick Marks of Honour and Profit.

373. To do so, Men must have *publick Minds*, as well as Salaries; or they will serve *Private Ends* at the Publick Cost.

374. Governments can never be well administred, but where those entrusted make *Conscience* of well-discharging their Places.

Qualifications.

375. Five things are requisite to a good Officer; *Ability*, *Clean Hands*, *Dispatch*,

patch, Patience and Impartiality.

Capacity.

376. He that understands not his Employment, whatever else he knows, must be unfit for it; and the Publick suffers by his Inexpertness.

377. They that are able, should be *just* too; or the Government may be the *worse* for their Capacity.

Clean-Hands.

378. *Covetousness* in such Men prompts them to prostitute the Publick for Gain.

379. The taking of a *Bribe* or *Gratuity*, should be punished with as severe Pe-

nalties, as the defrauding of the State.

380. Let Men have ſufficient Salaries, and exceed them at their *Peril.*

381. It is a Diſhonour to Government, that its Officers ſhould live of Benevolence; as it ought to be infamous for Officers to diſhonour the Publick, by being *twice* paid for the ſame Buſineſs.

382. But to be paid, and not to do Buſineſs, is *rank* Oppreſſion.

Diſpatch.

383. *Diſpatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this, too many make their pri-

private Market and *Overplus* to their Wages. Thus the Salary is for *doing*, and the *Bribe* for *diſpatching* the Buſineſs: As if Buſineſs could be done before it were diſpatched: Or what ought to be done, ought not to be diſpatch'd: Or they were to be paid apart, one by the Government, t'other by the Party.

384. *Diſpatch* is as much the Duty of an Officer, as doing; and very much the *Honour* of the Government he ſerves.

385. *Delays* have been *more injurious* than direct Injuſtice.

386. They too often ſtarve thoſe they dare not deny.

387. The very Winner is made a *Loſer*, becauſe he pays *twice* for his own; like thoſe that purchaſe Eſtates Mortgaged before to the full value.

388. Our Law ſays well, to delay Juſtice is Injuſtice.

389. Not to have a Right, and not to come at it, differs little.

390. Refuſe or Diſpatch is the Duty and Wiſdom of a good Officer.

Patience.

391. *Patience* is a Virtue every where; but it *ſhines* with great Luſtre in the Men of Government.

392. Some

392. Some are so Proud or Testy, they wont hear what they should redress.

393. Others so weak, they sinkor burst under the weight of their Office, though they can lightly *run away* with the Salary of it.

394. Business can never be well done, that is not well understood: Which cannot be without Patience.

395. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppression to *Browbeat* the humble and modest Miserable, when they seek Relief.

396. Some, it is true, are unreasonable in their Desires

and Hopes: But then we ſhould inform, not *rail* at and *reject* them.

397. It is therefore as great an Inſtance of Wiſdom as a Man in Buſineſs can give, to be *Patient under the Impertinences and Contradictions that attend it.*

398. *Method* goes far to prevent Trouble in Buſineſs: For it makes the Task eaſie, hinders Confuſion, ſaves abundance of Time, and inſtructs thoſe that have Buſineſs depending, both what to do and what to hope.

Impartiality.

399. *Impartiality*, though it be the laſt, is not the leaſt Part

Part of the Character of a good Magiſtrate.

400. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor*: How much more the *Rich* in Judgment?

401. If our *Compaſſions* muſt not ſway us; leſs ſhould our Fears, Profits or Prejudices.

402. Juſtice is juſtly repreſented *Blind*, becauſe ſhe ſees no Difference in the Parties concerned.

403. She has but *one Scale and Weight*, for Rich and Poor, Great and Small.

404. Her Sentence is not guided by the Perſon, but the *Cauſe*.

405. The

405. The *Impartial* Judge in Judgment, knows nothing but the Law: The Prince *no more* than the Peasant, his Kindred than a Stranger. Nay, his *Enemy* is sure to be upon equal Terms with his Friend, when he is upon the Bench.

406. Impartiality is the *Life* of Justice, as that is of Government.

407. Nor is it only a Benefit to the State, for private Families cannot subsist comfortably without it.

408. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants.

409. Par-

409. Partiality is always *Indirect*, if not Diſhoneſt: For it ſhews a *Byaſs* where Reaſon would have none; if not an *Injury*, which Juſtice every where forbids.

410. As it makes Favourites without Reaſon, ſo it uſes no Reaſon in judging of Actions: Confirming the Proverb, *The Crow thinks her own Bird the faireſt.*

411. What ſome ſee to be no Fault in one, they will have *Criminal* in another.

412. Nay, how *ugly* do our own Failings look to us in the Perſons of *others*, which yet we ſee not in our ſelves.

413. And but too common it is, for ſome People, not

not to know their *own Maxims* and *Principles* in the *Mouths* of other Men, when they give occasion to use them.

414. *Partiality* corrupts our Judgment of Persons and Things, of our selves and others.

415. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

416. It is a prodigal Passion, that seldom returns till it is *Hunger-bit*, and Disappointments bring it within bounds.

417. And yet we may be indifferent, to a *Fault*.

Indifferency.

418. *Indifference* is good in Judgment, but bad in *Relation*, and ſtark naught in *Religion*.

419. And even in Judgment, our Indifferency muſt be to the *Perſons*, not Cauſes: For one, to be ſure, is right.

Neutrality.

420. *Neutrality* is ſomething elſe than Indifferency; and yet of kin to it too.

421. A Judge ought to be Indifferent, and yet he cannot be ſaid to be Neutral.

422. The

422. The one being to be *Even* in Judgment, and the other *not to meddle at all.*

423. And where it is Lawful, to be ſure, it is beſt to be *Neutral.*

424. He that eſpouſes Parties, can hardly divorce himſelf from their Fate; and more *fall* with their Party, than riſe with it.

425. A wiſe Neuter joins with neither; but *uſes* both, as his honeſt Intereſt leads him.

426. A *Neuter* only has room to be a *Peace-maker*: For being of neither ſide, he has the means of mediating a *Reconciliation* of both.

A Party.

427. And yet, where *Right* or *Religion* gives a *Call*, a Neuter muſt be a *Coward* or an *Hypocrite*.

428. In ſuch Caſes we ſhould never be backward; nor yet miſtaken.

429. When our *Right* or *Religion* is in queſtion, *then* is the fitteſt time to aſſert it.

430. Nor muſt we always be Nutral where our Neighbour is concerned: For tho' *Medling* is a Fault, *Helping* is a *Duty*.

431. We have a *Call* to do good, as often as we have the *Power* and *Occaſion*.

432. If Heathens could ſay, *We are not born for our ſelves*; ſurely Chriſtians ſhould *practiſe* it.

433. They are taught ſo by his Example, as well as Doctrin, from whom they have borrowed their Name;

Oſtentation.

434. Do what good thou canſt unknown; and be not vain of what ought rather to be felt, than ſeen.

435. The *Humble*, in the Parable of the Day of Judgment, *forgot* their good Works. *Lord, when did we do ſo and ſo?*

436. He that does Good, for Good's ſake, ſeeks neither *Praiſe* nor *Reward*; tho' *ſure* of both at laſt. Com-

Compleat Virtue.

437. Content not thy self that thou art Virtuous in the general: For *one Link* being wanting, the Chain is defective.

438. Perhaps thou art rather *Innocent* than *Virtuous*, and oweſt more to thy Conſtitution, than thy *Religion*.

439. Innocent, is not to be Guilty: But *Virtuous* is to *overcome* our evil Inclinations.

440. If thou haſt not conquer'd thy ſelf in that which is thy *own particular* Weakneſs, thou haſt no Title to Virtue, tho' thou art free of other Men's.

441. For

441. For a Covetous Man to inveigh against *Prodigality*, an Atheist against *Idolatry*, a Tyrant against *Rebellion*, or a Lyer against *Forgery*, and a Drunkard against *Intemperance*, is for the Pot to call the Kettle *black*.

442. Such reproof would have but little Success; because it would carry but little *Authority* with it.

443. If thou wouldst conquer thy Weakness, thou must *never gratifie* it.

444. No Man is compelled to Evil; his *Consent only* makes it his.

445. 'Tis no Sin to be tempted, but to be overcome.

446. What Man in his right Mind, would conspire his

his own hurt? Men are beſide themſelves, when they tranſgreſs their Convictions.

447. If thou would'ſt not Sin, *don't Deſire*; and if thou would'ſt not Luſt, *don't Embrace* the Temptation: No, not *look* at it, nor *think* of it.

348. Thou would'ſt take much Pains to ſave thy Body: Take ſome, prethee, to ſave thy Soul.

Religion.

449. Religion, is the *Fear of God*, and its Demonſtration *good Works*; and Faith is the *Root* of both: *For without Faith we cannot pleaſe God*, nor can we fear what we do not believe.

450. The

450. The *Devils* alſo believe and know abundance: But in this is the Difference, their Faith works not *by Love*, nor their Knowledge *by Obedience*; and therefore they are never the better for them. And if ours be ſuch, we ſhall be of *their* Church, not of *Chriſt*'s: For as the Head is, ſo muſt the Body be.

451. He was *Holy*, *Humble*, *Harmleſs*, *Meek*, *Merciful*, &c. when among us; to teach us what we ſhould be, when he was gone. And yet he is among us ſtill, and in us too, a living and perpetual *Preacher* of the ſame Grace, by his *Spirit* in our Conſciences.

452. A *Minister* of the Gospel ought to be one of *Christ's making*, if he would pass for one of Christ's Misters.

453. And if he be one of his making, he *Knows* and *Does* as well as Believes.

454. That Minister whose Life is not the *Model* of his Doctrin, is a *Babler* rather than a Preacher; a *Quack* rather than a Physician of Value.

455. Of old Time they were made Ministers by the *Holy Ghost*: And the more that is an *Ingredient* now, the fitter they are for that Work.

456. Running Streams are not so apt to corrupt; nor

Itine-

Itinerant, as ſettled Preachers: But they are not to run *before* they are ſent.

457. As they *freely* receive from Chriſt, ſo they give.

458. They will not make that a Trade, which they know ought not, *in Conſcience*, to be one.

459. Yet there is no fear of their Living that *deſign* not to live by it.

460. The humble and true Teacher meets with more than he expects.

461. He accounts Content with Godlineſs great Gain, and therefore ſeeks not to *make a Gain of Godlineſs*.

462. As the Miniſters of Chriſt are made by him, and are like him, ſo they beget Peo-

People into the ſame Likeneſs.

463. To be like Chriſt then, is to be a Chriſtian. And Regeneration is the only way to the Kingdom of God, which we pray for.

464. Let us *to Day, therefore, hear his Voice, and not harden our Hearts*; who ſpeaks to us many ways: In the *Scriptures*, in our *Hearts*, by his *Servants* and his *Providences*: And the Sum of all is *HOLINESS* and *CHARITY*.

465. St. *James* gives a ſhort Draught of the Matter, but very full and reaching, *Pure Religion and undefiled before God the Father, is this, to viſit the Fatherleſs and the*

Widows in their affliction, and to keep our selves unspotted from the World. Which is compriz'd in these Two words, *CHARITY* and *PIETY*.

466. They that truly make these their *Aim*, will find them their *Attainment*; and with them, the *Peace* that follows so excellent a Condition.

467. Amuse not thy self therefore with the *numerous* Opinions of the World, nor value thy self upon *verbal Orthodoxy*, *Philosophy*, or thy *Skill* in *Tongues*, or *Knowledge* of the *Fathers*; (too much the *Business* and *Vanity* of the World) But in this rejoyce, *That thou knowest God, that*

that is the Lord, who exerciſeth loving Kindneſs, and Judgment, and Righteouſneſs in the Earth.

468. *Publick Worſhip* is very commendable, if well performed. We owe it to God and good Example. But we muſt know, that God is not tyed to time or Place, who is *every where* at the ſame Time: And this we ſhall know, as far as we are capable, if where-ever we are, our Deſires are *to be with him.*

469. *Serving God*, People generally confine to the Acts of *Publick* and *Private Worſhip:* And thoſe, the more zealous do often repeat, in hopes of Acceptance.

470. But if we consider that God is an *Infinite Spirit*, and, as such, every where; and that our Saviour has taught us, *That he will be worship'd in Spirit and in Truth*; we shall see the shortness of such a Notion.

471. For serving God concerns the *Frame* of our Spirits, in the whole Course of our Lives; in every Occasion we have, in which we may shew our Love to his Law.

472. For as Men in Battle are continually in the way of Shot, so we, in this World, are ever within the Reach of *Temptation*. And herein do we serve God, if we *avoid* what we are forbid,

as

as well as *do* what he commands.

473. God is better ſerved in reſiſting a Temptation to Evil, than in many formal Prayers.

474. This is but Twice or Thrice a Day,; but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

475. Wouldſt thou then ſerve God? *Do not that alone, which thou wouldeſt not that another ſhould ſee thee do.*

476. Don't take God's Name in *vain*, or diſobey thy *Parents*, or wrong thy *Neighbour*, or commit

Adultery, even in thine *Heart*.

477. Neither be *Vain*, *Lascivious*, *Proud*, *Drunken*, *Revengeful* or *Angry*: Nor *Lye*, *Detract*, *Backbite*, *Overreach*, *Oppress*, *Deceive* or *Betray*: But *watch* vigorously against all Temptations to these things; as knowing that God is *present*, the *Overseer* of all thy Ways and most inward Thoughts, and the *Avenger* of his own Law upon the Disobedient, and thou wilt acceptably serve God.

478. Is it not Reason, if we expect the Acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our

our moſt *magnificent* and *conſtant Benefactor?*

479. The *World* repreſents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Maſter* of it.

480. We are all ſenſible what a ſtately Seat it is: The *Heavens* adorned with ſo many glorious *Luminaries*; and the Earth with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*; and *Variety of Fruits*, and *Creatures* for *Food*, *Pleaſure* and *Profit*. In ſhort, how *Noble an Houſe he keeps*, and the Plenty and Variety and Excellency of his *Table*; His *Orders*, *Seaſons* and *Suit-*

ableneſs of every Time and Thing. But we muſt be as ſenſible, or at leaſt ought to be, what *Careleſs* and *Idle* Servants we are, and how *ſhort* and *diſproportionable* our Behaviour is to his Bounty and Goodneſs: How long he bears, and often he *reprieves* and *forgives* us: Who, notwithſtanding our Breach of Promiſes, and repeated Neglects, has not yet been *provok'd* to break up Houſe, and ſend us to *ſhift* for our ſelves. Should not this great Goodneſs raiſe a due Senſe in us of our Undutifulneſs, and a Reſolution to *alter* our Courſe and *mend* our Manners; that we may be for the future *more*

worthy

worthy Communicants at our Master's good and great Table? Especially since it is not more certain that we deserve his Displeasure, than that we shall feel it, if we continue to be *unprofitable Servants.*

481. But tho' God has repleniſht this World with abundance of good Things for Man's Life and Comfort, yet they are all but *Imperfect* Goods. He only is the *Perfect* Good to whom they point. But alas! Men cannot see him *for them*; tho' they should always see him *In them.*

482. I have often wondred at the *unaccountableness* of Man in this, among other

things; that though he loves *Changes* ſo well, he ſhould care ſo little to hear or think of his *laſt, great, and beſt Change too, if he pleaſes.*

483. Being, as to our Bodies, compoſed of *changeable Elements*, we, with the world, are made up of, and ſubſiſt by *Revolution*: But our *Souls* being of another and *nobler* Nature, we ſhould ſeek our *Reſt* in a *more induring* Habitation.

484. The trueſt end of Life, is, to know the Life that *never ends.*

485. He that makes this his *Care* will find it his Crown at laſt.

486. Life elſe, were a *Miſery* rather than a Pleaſure,

a

a *Judgment*, not a Bleſſing.

487. For to *Know*, *Regret* and *Reſent*; to *Deſire*, *Hope* and *Fear* more than a Beaſt, and not live beyond him, is to make a Man *leſs than a Beaſt*.

488. It is the *Amends* of a ſhort and troubleſome Life, that *Doing well*, and *Suffering ill*, Intitles Man to One *Longer* and *Better*.

489. This ever raiſes the Good Mans Hope, and gives him Taſtes beyond the other World.

490. As 'tis his *Aim*, ſo none elſe can hit the Mark.

491. Many make it their Speculation, but 'tis the Good Man's *Practice*.

492. His

492. His Work keeps Pace with his Life, and so leaves nothing to be done when He Dyes.

493. And He that lives to live ever, never fears dying.

494. Nor can the Means be *terrible* to him that heartily believes the End.

495. For tho' *Death* be a *Dark* Passage, it leads to Immortality, and that's recompence enough for Suffering of it.

496. And yet Faith *Lights* us, even *through the Grave*, being the *Evidence* of things not seen.

497. And this is the Comfort of the Good, that the Grave cannot *hold* them, and that they live as soon as they dye.

498. For

498. For Death is no more than a *Turning* of us over from Time to Eternity.

499. Nor can there be a Revolution without it; for it ſuppoſes the Diſſolution of one form, in order to the Succeſſion of another.

500. *Death* then, being the *Way* and *Condition* of life, we cannot love to live, if we cannot bear to dye.

501. Let us then not cozen our ſelves with the *Shells* and *Husks* of things; nor prefer *Form* to Power, nor *Shadows* to Subſtance: *Pictures* of Bread will not *ſatisfy* Hunger, nor *thoſe* of Devotion *pleaſe* God.

502. This World is a Form; our Bodies are Forms; and

and no visible Acts of Devotion can be without Forms. But yet the less Form in Religion the better, since God is a Spirit: For the more *mental* our Worship, the more *adequate* to the Nature of God; the more *silent*, the more *suitable* to the Language of a *Spirit*.

503. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should.

504. If we would know this *Dialect*; we must learn of the Divine Principle in us. As we hear the Dictates of that, so *God hears us*.

505. There we may see him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear:

bear: For as he is in himself, he is incomprehensible, and *dwelleth in that Light which no Eye can approach.* But in his *Image* we may behold his Glory; enough to exalt our Apprehensions of God, and to instruct us in that Worship which pleaseth him.

506. Men may *Tire* themselves in a *Labyrinth* of Search, and talk of God: But if we would know him indeed, it must be from the *Impressions* we receive of him; and the softer our Hearts are, the *deeper* and *livelier* those will be upon us.

507. If he has made us sensible of his Justice, by his *Reproof*; of his Patience, by his *Forbearance*; of his Mer-

Mercy, by his *Forgiveneſs*; of his Holineſs, by the *Sanctification* of our Hearts through his Spirit; we have a *grounded* Knowledge of God. This is *Experience*, that Speculation; This *Enjoyment*, that Report. In ſhort, this is *undeniable* Evidence, with the *realities* of Religion, and will ſtand all Winds and Weathers.

508. As our Faith, ſo our *Devotion* ſhould be *lively*. *Cold* Meat wont ſerve at thoſe Repaſts.

509. Its a *Coal* from God's Altar muſt kindle our Fire: And without Fire, *true Fire*, no acceptable Sacrifice.

510. *Open thou my Lips, and then*, ſaid the Royal Prophet, *my Mouth ſhall praiſe God.*

God. But not till then.

511. The *Preparation* of the Heart, as well as *Answer* of the Tongue, is of the Lord: And to have it, our Prayers must be powerful, and our Worship grateful.

512. Let us chuse, therefore, to commune where there is the *warmest* Sense of Religion; where *Devotion exceeds* Formality, and *Practice* most corresponds with Profession; and where there is at least *as much Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

513. As Good, so Ill Men are all of a *Church*; and every Body knows who must be *Head* of it.

514. The

514. The *Humble*, *Meek*, *Merciful*, *Juſt*, *Pious* and *Devout* Souls, are every where of one Religion; and when Death has taken off the *Mask*, they will know one another, tho the divers *Liveries* they wear here makes them *ſtrangers*.

515. Great *Allowances* are to be made for Education, and perſonal Weakneſſes: But 'tis a Rule with me, that Man is truly Religious, that loves the Perſwaſion he is of, for the Piety rather than Ceremony of it.

516. They that have one End, can hardly diſagree when they meet. At leaſt their concern in the Greater, *moderates* their value and difference

ference about the leſſer things.

517. It is a ſad Reflection, that many Men hardly have *any Religion at all*; and moſt Men have none of their *own*: For that which is the Religion of their Education, and not of their Judgment, is the Religion of *Another*, and not Theirs.

518. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be ſet forwards or backwards, as he pleaſes that has it in keeping.

519. It is a prepoſterous thing, that Men can venture their Souls where they will not venture their Mony: For they will take their Religion upon truſt, but not truſt a

Synod

Synod about the Goodneſs of Half a Crown.

520. They will follow their own Judgment when their Mony is concerned, whatever they do for their Souls.

521. But to be ſure, that Religion cannot be right, that a Man is the *worſe* for having.

522. No Religion, is better than an *Unnatural One.*

523. Grace perfects, but never *ſours* or *ſpoils* Nature.

524. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

525. Hardly any thing looks *worſe*, than to defend Religion by ways that ſhew it has *no Credit* with us.

526. A

526. A Devout Man is one thing, a *Stickler* is quite another.

527. When our Minds exceed their juſt Bounds, we muſt needs *diſcredit* what we would recommend.

528. To be Furious in Religion is to be *Irreligiouſly* Religious.

529. If he that is *without Bowels*, is not a Man; How then can he be a Chriſtian?

530. It were better to *be* of no Church, than to *be bitter* for any.

531. *Bitterneſs* comes very near to *Enmity*, and that is *Belzebub*; becauſe the *Perfection* of Wickedneſs.

532. A good End cannot *ſanctifie* evil Means; nor muſt

must we ever do *Evil*, that Good may come of it.

533. Some Folks think they may *Scold*, *Rail*, *Hate*, *Rob* and *Kill* too; ſo it be but *for God's ſake.*

534. But nothing in us *unlike* him, can pleaſe him.

535. It is as great Preſumption *to ſend our Paſſions upon God's Errands*, as it is to *palliate them with God's Name.*

536. Zeal dropt in *Charity*, is good; without it, *good for nothing*: For it devours all it comes near.

537. They muſt *firſt* judge themſelves, that preſume to cenſure others: And ſuch will

will not be apt to *overshoot* the Mark.

538. We are too ready to *retaliate*, rather than forgive, or gain by Love and Information.

539. And yet we could hurt no Man that we believe *loves* us.

540. Let us then try what *Love* will do: For if Men did *once see* we Love them, we should *soon find* they would not harm us.

541. Force may subdue, but *Love* gains: And he that *forgives first*, *wins the Lawrel.*

542. If I am even with my Enemy, the Debt is *paid*; But

But if I forgive it, I *oblige* him for ever.

543. *Love* is the hardeſt Leſſon in Chriſtianity; but, for that reaſon, it ſhould be moſt our care to learn it. *Difficilia quæ Pulchra.*

544. It is a ſevere Rebuke upon us, that God makes us ſo many Allowances, and we make ſo few to our Neighbour: *As if Charity had nothing to do with Religion*; Or Love with Faith, that ought to *work by it.*

545. I find all ſorts of People *agree*, whatſoever were their Animoſities, when *humbled* by the Approaches of Death: *Then they forgive,*

give, then they pray for, and love one another: Which shews us, that it is not our Reason, but our *Passion*, that makes and holds up the *Feuds* that reign among Men in their Health and Fulness. They, therefore, that live *neareſt* to that which they should die, must certainly live *beſt*.

546. Did we *believe* a final Reckoning and Judgment; or did we think *enough* of what we do *believe*, we would allow *more Love* in Religion than we do; since *Religion* it self is nothing else but *Love to God and Man*.

547. *He that lives in Love lives in God*, says the Beloved Disciple: And to be sure a Man can live *no where better.*

548. It is most reasonable Men should value that Benefit, which is most *durable.* Now Tongues shall cease, and Prophecy fail, and *Faith* shall be *consummated* in Sight, and Hope in Enjoyment; but *Love remains.*

549. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear: But *perfect Love casts out Fear.* And yet

yet we naturally *fear most* to offend what we *most Love.*

550. What we Love, we'll Hear; what we Love, we'll Truſt; and what we Love, we'll ſerve, ay, and ſuffer for too. *If you love me* (ſays our Bleſſed Redeemer) *keep my Commandments.* Why? Why then he'll *Love us*; then we ſhall be his *Friends*; then he'll ſend us the *Comforter*; then whatever we ask, we ſhall receive; and then where he is *we ſhall be alſo and that for ever.* Behold the Fruits of *Love*; the *Power*, *Vertue*, *Benefit* and *Beauty* of *Love!*

551. *Love* is above all; and when it prevails in us all, we ſhall all be *Lovely*, and in Love with *God* and *one* with *another*.

Amen.

FINIS.

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